

A
SUMMARIE VIEW
OF
THE GOVERNMENT
BOTH
OF THE OLD AND NEW
TESTAMENT:

WHEREBY
The *Episcopall* Government of *Christs*
Church is vindicated:

Out
Of the rude Draughts of LANCELOT
ANDREWES, late Bishop of
Winchester.

Whereunto is prefixed (as a Preamble
to the whole) a Discovery of the Causes
of the continuance of these Contentions
touching Church-government:
out of the fragments of
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*The causes of the continuance of
these Contentions concerning
Church-Government.*

Contention ariseth, either through error in mens judgements, or else disorder in their affections.

When contention doth grow by error in judgement; it ceaseth not till men by instruction come to see wherein they erre, and what it is that did deceive them. Without this, there is neither policy nor punishment that can establish peace in the Church.

The *Moscovian* Emperour, being weary of the infinite strifes and contentions amongst Preachers, and by their occasion amongst others, forbad preaching utterly throughout all his Dominions; and in stead thereof commanded certain Sermons of the Greeke and Latine Fathers to bee translated, and them to be read in publique assemblies, without adding a word

of their owne thereunto upon paine of death. Hec thought by this polinique devile to bring them to agreement, or at least to cover their disagreement. But so bad a policy was no fit salve for so great a soare.

We may think perhaps, that punishment would have beene more effectuell to that purpose. For neither did *solomon* speak without book in saying, that when *folly is bound up in the heart of a child, the rod of correction must drive it out*; and experience doth shew, that when error hath once disquieted the minds of men and made them restlesse, if they doe not feare they will terrify. Neither hath it repented the Church at any time to have used the rod in moderate severity for the speedier reclaiming of men from error, and the removing such as by schisme have sundred themselves. But we find by triall, that as being taught and not terrified, they shut their eares against the word of truth and sooth themselves in that wherewith custome or sinister perswasion hath inured them: so contrariwise, if they be terrified and not taught, their punishment doth not commonly worke their amendment.

As *Moses* therefore, so likewise *Aaron*; as *Zerubabel*, to *Iehoshua*; as the *Prince* which hath laboured by the Scepter of righteousness and sword of justice to end strife, so the *Prophets* which with the booke and doctrine of salvation have soundly and wisely endeavoured to instruct the ignorant in those litigious points wherewith the Church is now troubled: whether by preaching, as *Apollos* among the *Jewes*;

or by disputing, as *Paul* at *Athens*; or by writing, as the learned in their severall times and ages heretofore; or by conferring in Synods and Councells, as *Peter*, *James*, and others at *Ierusalem*; or by any the like allowable and laudable meanes; their praise is 2. Cor. 8. 18. worthily in the Gospel, and their portion in that promise which God hath made by his Prophets, *They* Dan. 12. 3. that turne many unto righteousness shall shine as the starres for ever and ever. I say, whosoever have soundly and wisely endeavoured by those meanes to reclaime the ignorant from their error, and to make peace.

Want of sound proceeding in Church controversies hath made many more stiffe in error now then before.

Want of wise and discreet dealing, hath much hindered the peace of the Church. It may bee thought, and is, that *Arius* had never raised those tempestuous stormes which we read he did; if *Alexander*, the first that withstood the *Arrians* heresy, had born himselfe with greater moderation, and been lesse eager in so good a cause. *Sulpitius Severus* doth note as much in the dealings of *Idacius* against the favourers of *Priscillian*, when that heresy was but green and new sprung up. For by overmuch vehemency against *Iactantius* and his mates, a sparke was made a flame: insomuch that thereby the seditious waxed rather more fierce then lesse troublesome. In matters of so great moment, whereupon the peace or disturbance of the Church is knowne to depend, if

there were in us that reverend care which should be; it is not possible wee should either speak at any time without feare, or ever write but with a trembling hand. Doe they consider whereabout they goe, or what it is they have in hand; who taking upon them the causes of God, deale only or chiefly against the persons of men?

We cannot altogether excuse our selves in this respect, whose home controversies and debates at this day, although I trust they be as the strife of *Paul* with *Barnabas* and not with *Elymas*; yet because there is a truth, which on the one side being unknown hath caused contention, I doe wish it had pleased Almighty God, that in sifting it out, those offences had not grown, which I had rather bewaile with secret teares then publick speech.

Neverthelesse as some sort of people is reported to have bred a detestation of drunkennesse in their children by presenting the deformity thereof in servants: so it may come to passe (I wish it might) that we beholding more foule deformity in the face and countenance of a common adversary, shall be induced to correct some smaller blemishes in our owne. Yee are not ignorant of the *Demaunds*, *Motives*, *Censures*, *Apologies*, *Defences*, and other writings which our great enemies have published under colour of seeking peace; promising to bring nothing but reason and evident remonstrance of truth. But who seeth not how full gorged they are with virulent, slanderous and immodest speeches, tending much to the disgrace,

disgrace, to the disproofe nothing of that cause which they endeavour to overthrow: *Will you speake* Iob. 13. 7. *wickedly for Gods defence?* saith *Iob.* Will you dipp your tongues in gall and your pennes in blood, when yee write and speak in his cause? Is the truth confirmed, are men convicted of their error when they are upbrayded with the miseries of their condition and estate? When their understanding, wit and knowledge is depressed? When suspitions and rumours, without respect how true or how false, are objected to diminish their credit and estimation in the world? Is it likely that *Invectives, Epigrammes, Dialogues, Epistles, Libells*, loden with contumelies and criminations, should bee the meanes to procure peace? Surely they which doe take this course, *the way of* Rom 3. 17. *peace they have not knowne.* If they did but once enter into a stayed consideration with themselves what they doe; no doubt they would give over and resolve with *Iob.* *Behold I am vile, what shall I answer? I will* Iob. 40. 4, 5. *lay my hand upon my mouth. If I have spoken once amisse, I will speak no more; or it twice, I will proceed no further.*

But how sober and how sound soever our proceedings be in these causes; all is in vaine which wee doe to abate the errors of men, except their unruly affections be bridled. Selfe-love, vaine-glory, impatience, pride, pertinacy, these are the bane of our peace. And these are not conquered or cast out, but by prayer. Pray for *Ierusalem*; and your prayer shall cause

II.

6 . *Causes of the continuance &c.*

Pfal. 72.3,6. cause *the hills to bring forth peace* : peace shall distill and come downe like the raine upon the mowen grasse, and as the showers that water the earth. We have used all other meanes, and behold wee are frustrate, wee have laboured in vaine. In *disputations*; whether it be because men are ashamed to acknowledge their errors before many witnesses, or because extemporality doth exclude mature and ripe advise without which the truth cannot soundly and thoroughly be demonstrated, or because the fervor of contention doth so disturbe mens understanding, that they cannot sincerely and effectually judge: in *Books and Sermons*; whether it be because we doe speak and write with too little advise, or because you doe heare and read with too much prejudice : in *all humane means* we have hitherto, been used to procure peace; whether it be because our dealings have been too feeble, or the minds of men with whom we have dealt too too implacable, or whatsoever the cause or causes have been: for as much as wee see that as yet wee faile in our desires, yea the wayes which we take to be most likely to make peace, doe but move strife; O that we would now hold our tongues, leave contending with *men*, and have our talke and treaty of peace with *God*. We have spoken and written enough of peace: there is no way left but this one; *Pray for the peace of Ierusalem.*

Pfal. 122.6.

THE



THE FORME OF
GOVERNMENT IN THE
OLD TESTAMENT:
And first, under
MOSES.

THE *Common-wealth* of ISRAEL WAS
considered, either as *Personall*, containing
all the whole people, not a man left:

or Represent-
tative; in the $\left\{ \begin{array}{l} \text{Estate,} \\ \text{Tribes,} \\ \text{Cities; whose daughters the Townes} \\ \text{adjacent are called.} \end{array} \right.$

I. The *Estate* had ever one Governour,

1. *Moses.*
2. *Iosua.*
3. *Iudges.*
4. *Kings.*
5. *Tirshathaes*, [or, *Vice-royes.* Ezra. 2.
63.] with whom were joyned the
LXX. *Elders.*

B

II. The

- II. The Tribes had every one their Prince, *נשיא* Phylarcha. (Num. 2.) with whom were joyned the chiefe of the families, *ראשי אבות* Patriarcha. (Num. 1. 4.)
- III. The Cities had each likewise their Ruler. (Jud. 9. 30. 1. King. 22. 26. 2. King. 23. 8.) with whom were joyned the Elders or Ancients. (Ruth. 4. 2. Ezr. 10. 14.)

These last, not before they came into Canaan, [and were settled in their Cities.]

It appeareth, that Moses sometime consulted only with *ראשי אבות* (the heads of the Tribes;) and then one Trumpet only sounded: (Num. 10. 4.) in some other causes with the *עדה* (the Congregation;) and then both Trumpets called. (Num. 10. 3.)

The highest BENCH or Indgement, for causes of greatest difficultie, was that of the LXX. who at the first, were the Fathers of each familie that came down to Egypt. (Gen. 46.) which number did after that remaine; (Exod. 24. 1, 9.) and was at last by God himselfe so appointed. (Num. 11. 16.) See 2. Chron. 19. 8.

The inferiour BENCHES, for matters of lesse importance, were erected by Iethroes advice

of Rulers of	{	Thousands,	{	Exod. 18. 21, 26.
		Hundreds,		
		Fifties,		
		Tithings.		

and after established by Gods approbation. (Deut. 16. 18.)

in the Old Testament.

9

In every City (as * *Iosephus* saith) were seven *Judges*; and for each *Judge*, two *Levites*: which made together the *Bench* of each City.

* *Antiquit.*
l. 4. c. 8.

*The forme of the Ecclesiastical government
under MOSES.*

THe *Priesthood* was settled in the Tribe of *Levi* by God.

Levi had three sons: *Cobath*, *Gershon*, and *Merari*.

Of these, the line of *Cobath* was preferred before the rest.

From him descended four Families: *Amram*, *Izhar*, *Hebron*, and *Vzziel*.

Of these the stock of *Amram* was made chiefe.

He had two sons: *Aaron* and *Moses*.

Aaron was by God appointed *High Priest*.

So that there came to be foure distinctions of *Levites*:

1. *Aaron*, as chiefe.
2. *Cobath*.
3. *Gershon*.
4. *Merari*.

The Commonwealth of *Israel* was at the beginning in the desert a *Camp*. In the midst whereof the *Arke* and *Tabernacle* were pitched: and according to the four *Coasts* whereof, they quartered themselves; on every side three *Tribes*.

The forme of Government

On the	{ East South West }	side:	{ Judah. Issachar. Zabulon. }	Num. 2. v. 3.
			{ Reuben. Simeon. Gad. }	
			{ Ephraim. Manasses. Benjamin. }	
	{ North }		{ Dan. Aser. Naphtali. }	25.

These foure Quarters were committed to those foure Divisions of Levits:

The	{ East South West North }	quarter, to	{ Aaron, and his family. }	Num. 3. vers. 38.
			{ The Cohathites. }	
			{ The Gershonites. }	
			{ The Merarites. }	35.

Who lodged among them, and took charge of them, as of their severall Wards.

But there was not a parity in these foure: for

1. Aarons family, which bare the Ark it selfe, was chiefe.
2. Cohaths, which bare the Tabernacle and vessels, next.
3. Gershons, which bare the veile and hangings of the Court, third.
4. Meraries, which bare the Pillars and Posts, last.

Neither were all the Levits of each of these severall houses equall; but God ordeined a superiority among them:

Over the	{ Priests, Cohathites, Gershonites, Merarites, }	{ Eleazar. Elizaphan. Elisaph. Zuriel. }	Num. 3. v. 30.

Whom

Whom he termeth *Nessim*, that is, *Prelats* or *Superiors*.

No more did he permit these foure to be *equals* among themselves: but

appointed	{	<i>Ithamar</i> (Exod. 38. 21.)	{	<i>Eliafaph</i> , with his <i>Gershonites</i> .
		to command over		(Num. 4. 28.)
	{		{	<i>Zuriel</i> , with his <i>Merarites</i> .
				(Num. 4. 33.)
	{	<i>Eleazar</i> (Num. 4. 16.)	{	His own Family.
				<i>Elizaphan</i> , with his <i>Cohathites</i> .

Yea he maketh not *Eleazar* and *Ithamar* to be absolute *equals*: but giveth *Eleazar* preeminence over *Ithamar*; and therefore termeth him *Nasi Nessim*, *Principes Principum* or *Pralatus Pralatorum*. (Num. 3. 32.)

And all these under *Aaron* the *High Priest*.

So that,

1. *Aaron* was the *High Priest*.
2. Under him *Eleazar*: who, as hee had his peculiar charge to look unto, so was he generally to rule both *Ithamars* jurisdiction and his owne.
3. Under him *Ithamar*, over two families.
4. Under him the three *Prelats*.
5. Under each of them, their severall *chiefe*

The forme of Government

Fathers (אֲבוֹתֵינוּ as they are termed *Exod. 6. 25.*) under *Elizaphan* foure, under *Eliafaph* two, under *Zuriel* two. (*Num. 3. 18, &c.*)

6. Under these, the severall persons of their kindreds.

This is here worth the noting, that albeit it bee granted that *Aaron* was the type of *Christ*, and so we forbear to take any argument from him: yet *Eleazar* (who was no type, nor ever so deemed by any writer) will serve sufficiently to shew such *superiority* as is pleaded for; that is, a personall jurisdiction in one man resiant over the heads or rulers of diverse charges.

The forme of government under

JOSHUA.

THE Common-wealth being changed from the *ambulatory* form into a *settled* estate in the Cities of *Canaan*: as before, the *Levites* were divided according to the severall *Quarters* of the *Camp*; so now were they sorted into the severall *territories* of the *Tribes*. So God commanded; *Num. 35. 2, 8.*

The lot fell so, that the foure partitions of the *XII. Tribes* were not the same, as when they camped before together; but after another sort. For the *Tribes* of

1. *Juda*, *Simeon* and *Benjamin* made the first *Quarter*.

2. *Ephraim*

2. *Ephraim, Dan, and halfe of Manasses* the second.
3. *Iffachar, Asher, Naphtali,* and the other *halfe of Manasses* the third.
4. *Zebulun, Reuben, and Gad* the fourth.

Now in these foure;

1. The charge or oversight of the first was committed to *Aaron* and his family: and they had therein assigned to them XIII. Cities. in *Judah* and *Simeon*, IX. and in *Benjamin*, IV. (*Ios. 21. 9, 10, &c.*)
2. Of the second, the care was committed to the family of the *Cohathites*: and they had assigned to them X. Cities. in *Ephraim*, IV. in *Dan*, IV. and in the *halfe of Manasses*, II. (*Ios. 21. 20.*)
3. The third was committed to the family of *Gershon*: and they had therein assigned to them XIII. Cities. in *Iffachar*, IV. in *Asher*, IV. in *Naphtali*, III. in the other *halfe of Manasses*, II. (*Ios. 21. 27.*)
4. The oversight of the fourth partition was committed to the *Merarites*: and they had therein assigned to them XII. Cities. in *Zebulun*, IV. in *Reuben*, IV. in *Gad*, IV. (*Ios. 21. 34.*)

These were in all, XLVIII. Cities: whereof the chiefe (as may appeare) were Cities set on *Hills*; and all so situate, in such proportion and distance, as that they most equally parted their Tribe among them, to performe unto them their duties of attendance
and

and instruction.

Further, there were in *Ioshuahs* time added, by the decree of the Princes, the *Nethinims* of the people of *Gibeon*; for the lowest ministeries, and for the service of the *Levits*. (Ios. 9. 27.)

So that now the order was thus:

1. *Eleazar*.
2. *Phineas*.
3. *Abisua*.
4. The three *Nesims*.
5. The *Rase Aboth*, [or, Heads of the Families.]
6. The *Levits*.
7. The *Nethinims*.

If this power and superiority was necessary, when all the People and Priests were within one Trench, even within the view of *Aarons* eye: much more in *Canaan*, when they were scattered abroad in divers Cities farre distant, was the retaining of it more then necessary.

The forme of Government under

DAVID.

Albeit in *Sauls* government small regard was had to the Church; yet *David* found at his comming a superiority amongst them.

For besides the *Priests*, hee found six *Princes* or Rulers over six families of the *Levits*. (1. Chron. 15. 5, 6, &c.)

Friel

Vri ^l	} over }	Cobath.
Asajah		Merari.
Joel		Gershon.
Shemajah		EliZaphan.
Eliel		Hebron.
Amminadab		Vzziel.

Likewise between the two *Priefts* an *inequality*: one *Abiathar*, attending the *Ark* at *Ierusalem*, the higher function; the other, *Zadok*, the *Tabernacle* at *Gibeon*. (2. Sam. 20. 25. 1. Chron. 16. 37, 39.)

But after the *Ark* was brought back; he set a most exquisite order among the *Levits*: and that by *Samuels* direction; 1. Chron. 9. 22. So that he is there reckoned as a new *Founder*.

Of them he made six orders: 1. Chron. 23.

1. *Priefts*, כהנים } 24000. vers. 4.
2. *Ministers of Priefts* } 24000. vers. 4.
3. *Judges*, שפטים } 6000. vers. 4.
4. *Officers*, שטרים } 6000. vers. 4.
5. *Singers*, מוזללים } 4000. } vers. 5.
6. *Porters*, שערים } 4000. }

I. Of *Priefts*, *Zadok* was the chiefe of the family of *Eleazar*; and *Abimelech* the second, of the family of *Itthamar*. (1. Chron. 24. 3.)

Under these were XXIII. other *Courses*.

Of the posteritie of { *Eleazar*, XVI. }
 { *Itthamar*, VIII. } 1. Chr. 24. 4.

Which XXIII. are called (in the 5. vers.)
 C Rulers

Rulers of the Sanctuary and Rulers of the House of God: and to whom the learned Interpreters think the XXIII. *Elders*, Apocal. 4.4. have relation.

- II. Of *Levits* that *ministred* to the *Priests* in their function, likewise XXIII. *Courses*; out of the
 *IX. *VIII. families, the *Heads* of whom are set downe in
 I. Chron. 23.6. and 24.20.

Over all which, *Jehdeiah* was chiefe.

III. Of *Iudges*, that sate for causes aswell of *God* as the *King*, there were appointed:

1. On this side *Iordan*, upwards toward the *River*; *Asphabiah* the *Hebronite*. (I. Chr. 26.30.)
2. On this side *Iordan*, downwards towards the *Sea*; *Chenaniah* the *Isharite*. (I. Chr. 26.29.)
3. Beyond *Iordan*, over the two Tribes and the halfe; *Ierijah* the chiefe of the *Hebronites*. (I. Chron. 26.31.)

III. Of *Officers*.

Scribes. { *Shemaiah*. (I. Chron. 24.6.)
 Seraiah. (2. Sam. 8.17.)
 Shevah. (2. Sam. 20.25.)
 Levits. (I. Chron. 24.6.)
Scribes { *Temple*. (2. King. 22.3. Jer. 36.10)
 of the { *People*. (Mat. 2.4.)
 King. (2. King. 12.10.)

V. Of the *Singers* likewise he set XXIV *courses*: over which he placed three *chiefe*, out of the three fami-

families. (1. Chron. 15. 17. & 25. 2, 3, 4.)

Out of } *Cohath*; *Heman* Samuels nephew. (1. Chr. 6. 33)

of } *Gerſhon*; *Aſaph*. (1. Chron. 6. 39.)

{ *Merari*; *Ethan* or *Ieduthun*. 1. Chron. 6. 44.

Of theſe, *Heman* was the *Chiefe*. (1. Ch. 25. 5)

Under theſe were diſſerſe others. (1. Chr. 15. 18.

VI. Of
Porters,
who were
divided
into the

Keepers of the watch
of the Temple: (Mat.
27. 65. Pſal. 134. 1.)
who were placed on
each quarter of the
Tabernacle. (1. Chr.
26. 13, 14, &c.)

On the

East ſide VI. over
whom was *She-
lemiah*.

South III. (for
the *Tabernacle*
II. and II. for
Aſuphim) over
whom was *Obed*.

West III. over
whom was *Hoſa*.

North III. over
whom was *Ze-
chariah*.

Over all theſe it ſeemeth *Benajah*, the ſon
of *Iehoiada* the *Prieſt*, was the *chiefe*.
(1. Chron. 27. 5.)

Treaſu-
rers: for
the

Revenues of
the houſe of
God (1. Ch.
26. 20.) for

{ *Cohath*; *Shebuel*
of *Moses* of-
ſpring.
{ *Gerſhon*; *Iehiel*.
{ *Merari*; *Abiah*.

Things dedicated by vow;
Shelomiſh. 1. Chron. 26. 26.)

Over all the Porters was *Chenaniah*. (1. Chr. 26.29. & 15.22,27.)

It isto be remembred that, beside *Zadok* the *High Priest* and *Abimelech* (the second) we finde mention of *Hafhabiah* the son of *Kemuel* chiefe of the whole Tribe of *Levi*. (1. Chron. 27.17.) So that there was

One over the Ark;	<i>Zadok.</i>
The second over the Tabernacle;	<i>Abimelech.</i>
The third over the Tribe;	<i>Hafhabiah.</i>

As over the

Levits Ministers;	<i>Iehoiach.</i>
Iudges;	<i>Chafabiah.</i>
Officers;	<i>Shemaiah.</i>
Singers;	<i>Heman.</i>
Porters;	<i>Chenaniah, or Benaiab.</i>

Agreeable to this forme we read that under *Iofias* there were three: that is, *Hilkiab*, *Zachariah*, and *Iehiel*: (2. Chron. 35.8.) and that the Levits had six over them, (2. Chron. 35.9.)

Again under *Zedekiah*, that there were carried into Captivity *Seraiah* [the chief Priest] and *Zephaniah* [the second Priest.] 2. King. 25.18.

Likewise under *Ezekiah*, at the provision for the Levits portions, there were ten of the Levits; over whom was *Cononiah* and *Shimei*: and so *Kore* over the voluntary offrings; and six Levits under him. (2. Chron. 31.12,13. &c.)

The forme of government under

NEHEMIAH:

OF whom and *Esdra*s it is recorded, that they did all according to *Moses* institution. (Ezr. 6.18. Nehem. 10.34.36.)

There was then { *Eliaſhib.* Nehem. 3.1.
 { *Seraiah.* 11.11.
 { *Zabdiel.* 11.14.

The *Courſes* were then but XXII. (Neh. 12.12.)

There was then { *Vzzi.* (Neh. 11.22.)
 { *Iezrahiah.* (Neh. 12.42.)
 { *Shallum.* (1. Chron. 9.17.)

Under *Zabdiel*, { *Adaiab.* } Nehem. 11.
at his hand { *Amasai.* } ver. 12, 13.

Vnder *Vzzi* { *Shemaiah.* }
 { *Shabbethai.* } Neh. 11.15, 16.
 { *Iozabad.* }

Vnder *Iezrahiah* { *Mattaniah.* }
 { *Bakbukiah.* } Neh. 11.17.
 { *Abda.* }

Vnder { *Akkub.* } 1. Chron. 9.17.
Shallum { *Talmon.* } Nehem. 11.19.

So that there was

1. The *High Priest*.
2. The *second & third Overseers* of the Priests.
3. The *Princes* of the Priests.
4. The *Priests*.
5. The *Overseer* of the Levits.

6. The *Princes* of the *Levits*.
7. The *Levits*.
8. The *Heads* of the *Nethinims*.
9. The *Nethi-* & the *Gibeonits*.
nims: of *Salomons* servants.

[*A brieſe Recapitulation of the degrees obſerved under the government of the Old Teſtament: with an accommodation thereof unto the New.*]

- Out of theſe we gather this Forme to have been.
- I. *Moſes*: [in whom was] the ſupreme juridiſdiction, to viſit *Aaron*. (Num. 3. 10.)
 - II. *Aaron*: the *High Prieſt*. (Levit. 21. 20. Num. 35. 28. Nehem. 3. 1.)
Head. (2. Chron. 19. 11.)
Prince of the houſe of God. (1. Chron. 9. 11.)
 - III. *Eleazar*: the ſecond. (2. King. 25. 18.)
Prelate of Prelats. (Num. 3. 22.)
Chiefe Overſeer, or Biſhop (1er. 20. 1.)
At his hand, Ithamar.
 - IV. *Prince of the Tribe*. (1. Chron. 27. 17.)
 - V. *Elizaphan, Eliasaph, Zuriel*.
Prelats. (Num. 3. 24, &c.)
Overſeers or Biſhops. (Neh. 11. 14, 22.)
 - VI. [In] the XXIV. *Courſes* ſet by *David*;
The Princes of the Prieſts. (Ezr. 8. 29.)

in the Old Testament.

21

of God.

of the *Sanctuary*. } 1. Chr. 24. 5.

Elders of the *Priests*. (Jerem. 19. 1.

2. King. 19. 1.)

Heads of the *Families*. ראשי אבות

(Nehem. 12. 12.)

Chiefe Priests. (Act. 19. 14.)

VII. The *Priests* themselves:

Whether at *Ierusalem*; or in the *Countrey*
townes. (2. Chron. 31. 19.)

VIII. The *Overseer* of the *Levits*. (Nehem. 11. 22.)

IX. The *Princes* of the *Levits*. (1. Chron. 15. 5.
2. Chron. 35. 9. Nehem. 12. 22.)

X. The *Head* of the *Levits Officers*. The *Scribe*.

The *Singers*. (1. Chro. 16. 5. Neh. 12. 42.)

The *Porters*. (1. Chron. 9. 17. & 15. 22.)

The *Treasurers*. (1. Chron. 26. 24. 2. Chr.
31. 12.)

[XI. The *Levits* themselves.]

XII. The *Chief* of the *Nethinims*. (Nehem. 11. 21.)

the *Gibeonits*. (Ios. 9. 21.)

XIII. The *Nethi-* } *Salomons servants*. (1. King. 9.
nims: of } 21. Nehem. 7. 60.)

It is not only requisite that things be *done*, and that
they be *diligently* done (against sloth;) but that they
be done *continually*, and *constantly*.

To this end it is, that God appoints *Overseers*:

1. To *urge* others, if they be *slack*. (2. Chron.
24. 5. & 34. 13.)

2 To *keep* them in *course*, if they be *well*. (2. Chr.

29.

29.5. and 31.12. and 34.12,13.)

3. To *punish*, if any be *defective*. (Ierem. 29. 26.)
For which,

A power of *Commanding* was in the *High Priest*.
(1. Chron. 23. 8, 18. and 24. 6. and 31. 13.)

A power *Iudiciall*, if they transgressed: (Deut: 17.
9. Zach: 3. 7. Ezech: 44. 24.

Under *paine of death*. (Deut: 17. 12.)

Punishment in *Prison*, and in the *Stocks*: (Ier:
29. 26.) in the *Gate of Benjamin*. (Ier: 20. 2.)

Officers to *Cite* and *Arrest*: (Ioh. 7. 32. Act: 5. 18.)

This *Corporall*.

To *suspend* from the *Function*: (Ezr: 2. 62.)

To *excommunicate*. (Ezr: 10. 8. Ioh. 9. 22. and 12.)
42. and 16. 2.)

[This *Spirituall*.]

Why may not the like be, [for the government
of the Church:]

There is alleaged one only stop. That the *High Priest* was a *figure* of *Christ*: who being now come in the flesh, the figure ceaseth, & no argument thence to be drawne.

[For Answer whereunto, we are to consider; that]

I. This is the *Anabaptists* only shift. That we are to have no *Warres*: for the warres of the *Iewes* were but *figures* of our *spirituall Battell*. No *Magistrate*: for their *Magistrates* were but *figures* of our *Ministers*, *Pastors*, and *Doctors*. and, all by *Christs* coming abolished.

II. *Christ*

II. *Christ*, being as well *King* as *Priest*, was as well fore-resembled by the *Kings* then, as by the *High Priest*. So that if his comming take away the one Type, it must also the other. If it be said, there was in the *King* somewhat else beside the representation: the like is and may bee truly said of the *High Priest*. And that some such thing there was, it is plaine by *S. Paul*, who yeelded his obedience to the *High Priest*; appearing before him, and acknowledging him a *Governour of the People* (Act. 23. 5.) & that, after the Type was expired. Which had been meereley unlawfull; if there had not remained in him somewhat besides the Figure.

III. There is no necessity we should presse *Aaron*. For *Eleazar* being *Princeps Principum*, that is, having a *superiour* authoritie over the *Superiours* of the *Levites* [in *Aarons* life time] was never by any [in this point] reputed a Type of *Christ*. So that though *Aaron* be accounted such; yet *Eleazar* will serve our purpose. As also, 2. Chron. 35. 8. we read of three at once: one only of which was the *High Priest*, and a Type of *Christ*; the rest were not. Let them answer then to the other twaine, who were *Rulers* or *Chiefe over the House of God*.

Why it may bee.

I. Out of *Dic Ecclesia*, [the *New Reformers*] tell us, we are to fetch our pattern from the *Jewes*: and therefore it seemes they are of opinion, that one forme may serve both *us* and *them*.

D

II. Except

II. Except there should be *such* a fashion of Government, consisting of *inequality*: I see not in the New Testament, how any could *perish* in that *contradiction* of *Core*, which *S. Iude* affirmeth. For his plea was for *equality*; and against the preferring of *Aaron* above the rest.

III. The *Ancient Fathers* seem to be of minde, that the *same* Forme should serve both.

So thinketh *S. Cyprian*, l. 3. ep. 9. ad *Rogatianum*.

So *S. Hierom*, ep. 85. ad *Evagrium*. *Traditiones Apostolicae sumptae sunt de Veteri Testamento. & ad Nepotianum, de vitâ Clericorum.*

So *S. Leo*. *Ita veteris Testamenti sacramenta dissinxit; ut quaedam ex iis, sicut erant condita, Evangelicae eruditioni profutura decerperet: ut quae dudum fuerant consuetudines Iudaicae, fierent observantiae Christianae.*

So *Rabanus*, de *Institutione Clericorum*, l. i. c. 6.

They ground this their opinion upon that they see,

1. That the *Synagogue* is called a *Type* or *shadow*, and the *Church* the very *image* of the thing. (*Heb. 10. 1.*)

2. That *God* himselfe saith of the *Christian Church* under the *Gentiles*; that *he will take* of the *Gentiles*, and make them *Priests* and *Levites* to himselfe. (*Esa. 66. 21.*) there calling our *Presbyters* and *Deacons* by those *Legall* names.

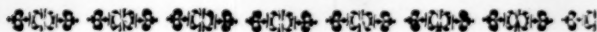
3. That

3. That there is an agreement, in } Numbers: } XII. Num. I. 16. and
 the } & Luk. 9. 1.
 } LXX. Num. II. 16.
 } & Luk. 10. 1.
 } Names: Angel. Malach. 2. 7. and
 } Revel. I. 10.


And their often interchange and indifferent using of *Priest* or *Presbyter*, *Levite* or *Deacon*, sheweth they presumed a correspondence & agreement between them.

[Thus then]

<i>Aaron</i>	} [should be } answerable } unto]	<i>Christ.</i>
<i>Eleazar</i>		<i>Archbishop.</i>
<i>Princes of Priests</i>		<i>Bishops.</i>
<i>Priests</i>		<i>Presbyters.</i>
<i>Princes of Levites</i>		<i>Archdeacons.</i>
<i>Levites</i>		<i>Deacons.</i>
<i>Nethinims</i>		<i>Clerks and Sextons.</i>



THE
 FORME OF CHURCH-GOVERNMENT
 in the *New Testament*: and first
 in the dayes of our Saviour
 CHRIST.

I.  He whole ministry of the *New Testa-*
ment was at the first invested in
Christ alone.

He is termed our
Apostle. (Hebr. 3. 1.)
Prophet. (Deut. 18. 15. Act. 3.
 22.)
Evangelist. (Esai. 41. 27.)
Bishop. (1. Pet. 2. 25.)
Doctor. (Mat. 23. 10.)
Diaconus. (Rom. 15. 8.)

II. When the Harvest was great, (Matth. 9. 38.)
 that his personall preſence could not attend all; he
 took unto him XII. *Apostles*: as the XII. *Patriarchs*,
 or XII. * *Fountaines* (as S. Jerom) or the XII. *Princes*
 of the Tribes. (Num. 1.)

* Exod. 15.
 27.
 Num. 33. 9.

Gathering his Disciples, (Matth. 10. 1.)
 Choosing out of them (Luk. 6. 13.)
 Whom he would; (Mark. 3. 13.)
 Called them to him, (Luk. 6. 13.)
 Made them, (Mark. 3. 13.)
 Named them *Apostles*. (Luk. 6. 13.)

These he began to send: (Mark. 6. 7.)

Gave them in charge, (Mat. 10. 1. and 11. 1.)
 To preach the Gospell. (Luk. 9. 2.)
 To Heal. (Matth. 10. 1. Luk. 9. 2.)
 To cast out Devills. (Matth. 10. 1.)
 Gave them power, (Mat. 10. 1. Luk. 9. 2.)
 To take maintenance, (Matth. 10. 10.)
 To shake of the dust for a witnesse.
 (Matth. 10. 14.)

So he sent them. (Matth. 10. 5. Luk. 9. 1.)
 They went and preached. (Luk. 9. 6.)
 They returned, and made relation

what

what they had {done. }
 {taught. } *Mark. 6. 30.*

III. After this, when the Harvest grew so great as that the XII. sufficed not all; (*Luk. 10. 1, 2.*) hee took unto him other LXX. (as the 70. *Palme-trees*, Num. 33. 9. *the Fathers of Families*, Gen. 46. the *Elders*. Num. 11)

These he

Declared: (*Luk. 10. 1.*)

Sent by two and two into every City and place, whither he himsele would come. *ib.*

Gave them power, as to the *Apostles*, to

Take maintenance. (*Luk. 10. 7.*)

Shake off the dust. (*Luk. 10. 11.*)

Heale the sick. }
 Preach. } *Luk. 10. 9.*

Tread upon Serpents and Scorpions,
 and over all the power of the Enemy. (*Luk. 10. 19*)

These two Orders (as me thinketh) *S. Paul*, *Ephes. 3. 5.* doth comprehend under the name of *Apostles* and *Prophets*; by the LXX. understanding *Prophets*: as usually next to the *Apostles* he placeth *Prophets* ever. (*1. Cor. 12. 28. Ephes. 4. 11.*)

None of the Fathers ever doubted, that these two were two severall Orders or Sorts: nor that the *Apostles* were superiour to the LXX.

It appeareth also, that [the *Apostles*] had in them power to forbid to preach: (*Luk. 9. 49.*) and that *Matthias* was exalted from the other Order to the *Apostleship*.

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This was then the Order, while *Christ* was upon the Earth.

I. *Christ* himselſe.

It. The XII. (whose ſucceſſours were *Biſhops*.)

III. The LXX. (whose ſucceſſours were *Prieſts*.)

IV. The faithfull people or *Disciples*: of whom 500. and more are mentioned, in 1. *Corinth.* 15. 6. and CXX. in *Act.* 1. 15.

[*The forme of government, uſed in the time of the APOSTLES.*]

Albeit *Christ* ſaith, the people were as *Sheep* without a *Shepherd*: (*Matth.* 9. 38.) yet he tearmeth his *Apoſtles* *Harueſt. men*, not *Shepherds*. For while he was in perſon on Earth; himſelſe only was the *Shepherd*, and they but *Arietes gregis*. But at his departure he maketh them *Shepherds*: (*Iohn* 21. 15.) as they likewiſe at theirs. (1. *Pet.* 5. 2. *Act.* 20. 28)

Of the APOSTLES themſelues: and firſt, of their Name.

Shelicha, which is the *Syrian* name, was the title of certaine *Legats* or *Commiſſioners* ſent from the *High Prieſt*, to viſit the *Iewes* and their *Synagogues* which were diſperſed in other *Countries*; with authority to redreſſe things amiſſe.

Ἀριστοκράταις among the *Greekes*, were *Officers* of great credit: as by *Herodotus* and *Demoſthenes* appeareth.

Secondly, of their *Forme*; what it is.

Not to have been with *Christ* all his time. (*Acts*

1.21.) So were others moe.

Not to be sent immediately of *Christ*. (Gal. I. I.)

So were the LXX. (*Luk.* 10.)

Not to be limited to no one place. (*Matth.* 28.

19.) So were others (*Luk. 24. 33, 50.*)

And S. James went no whither.

Not to be inspired of God; so that they did not
erre. So were *Marke* and *Luke*.

Not to plant Churches. So did *Philip* the *Evan-*
gelist. (*Act*. 8. 5.)

Not to work signes and miracles. So did Stephen (Acts 6.8.) and Philip. (Acts 8.6.)

But over and above these, and with these, that eminent *Authority* or *Jurisdiction* which they had over all; not only joyntly together, but every one by himselfe:

I. Of imposing hands in { Ordination. (Aet 6.6.)
Confirmatio. (Aet 8 17, 18.)

Confirmatiō. (Act 8. 17, 18.)

II. Of *Commanding*. (the word of the *Bench*. Acts 4. 18. and 5. 28.) I. *Thess.* 4. 11. 2. *Thess.* 3. 6, 12. *Philem.* 8. *Coloß.* 4. 10. I. *Cor.* 14. 37. 2. *Peter* 3. 2. *Titus* 1. 5. I. *Cor.* 7. 6, 17. and 11. 34. & 16. 1.

III. Of Countermanding. (Luke 9. 49. *Acts* 15. 24.
1. *Tim.* 2. 12.)

IV. Of Censuring. (1. *Cor.* 4. 21. 2. *Cor.* 13. 10. *Gal.* 5. 12. 1. *Tim.* 1. 20. 1. *Cor.* 5. 5, 11. 2. *Theß.* 3. 14. *Matth.* 16. 19. with 18. 18. and *Iohn* 20. 23.)

In this power it is, that the Bishops succeed the Apostles. Irenæ. lib. 3. cap. 3. Tertull. de Præscript. Cyprian. ad Florent. 3. 9. Epiphan. Hæres. 27. (Rome fuerunt

fuertunt primi Petrus & Paulus, Apostoli iidem ac Episcopi.) Chrysost. in Act. 3. (Iacobus Episcopus Hierosolymitanus.) Hieronym. epist. 85. & 54. ad Marcellam: & de scriptorib. Ecclesiast. in Petro & Iacobo. Ambros. in 1. Corinth. 11. (de Angelis:) & in Ephes. 4. (Apostoli. Angeli sunt.)

OF DEACONS.

AT the beginning, the whole weight of the Churches affayres lay upon the *Apostles*.

The distribution { as well of the *Sacrament*. (Act. 2.
42.) as of the *Oblations*. (Act. 4.
35.)

The Ordination. (*Acts* 6.6.)

The Government. (*Acts* 5.3.)

[But] upon occasion of the *Greeks* complaint, whose widowes were not duly regarded in the dayly ministraton (which was as well of the *Sacrament*, as of the *Oblations*: otherwise the *Apostles* would not have left out [the mention of] the *Sacrament*, in *Acts* 6.4.) they transferred that part upon the VII. [*Deacons*.] whom they had ordayned for distribution [of the *Sacrament*.] not for *Consecration*. *Act*. 6.

1. *Tim*. 3. 12, 13.

Iustin. Apolog. 2. Ignatius ad Heronem. Tertull. de Baptismo. Cyprian de lapsis: & lib. 3. epist. 9. Chrysostom. hom. 83. in Matth. Hieron. ep. 48. ad Sabinianum: & contra Lucifer. Ambros. Offic. lib. 1. cap. 41. Gregor. 4. 88. Concil. Nican. l. can. 14.

OF EVANGELISTS.

They grew upon occasion of the scattering of the Disciples by means of the persecution after the death of S. Stephen. (*Acts* 11. 19.) Of which number S. Philip is reckoned: (*Acts* 21. 8.) and diverse others. (*Acts* 11. 19.) of whom *Eusebius* maketh mention, *lib.* 3. *cap.* 37. and *lib.* 5. *cap.* 10.

Upon these was transferred that part of the *Apostles* function, which consisted in preaching from place to place.

OF PRIESTS.

When the Churches were in some sort planted by the preaching of the *Apostles*, *Prophets*, and *Evangelists*: that they might be continually watered, and have a standing attendance; the *Apostles* ordained *Priests* by imposition of hands in every Church. (*Acts* 14. 23. and 11. 30. and 21. 18.)

And they made choyce of the word *πρεσβυς*, rather than of the word *ἐπίσκοπος* (more in use with the Greeks:) because it includeth an *Embassie*, and that chiefly of *Reconciliation*. which is the *προσβολή*, expressed by S. Paul, in 2. *Corinth.* 5. 20. (with *Luke* 14. 32.)

OF BISHOPS.

LAst of all, that the Churches thus planted and watered, might so continue, the *Apostles* ordained *Overseers*, to have a generall care over the *Churches*, in stead of themselves who first had the same. which is called *ἐπισκοπος*, *Acts* 15. 36. and containeth in it, as a *strengthening* or *establishing* that which is already well; (*Acts* 14. 22. and 15. 41. *Revel.* 3. 2.) so a *rectifying* or *redressing*, if ought be defective or amisse. (*Tit.* 1. 5.)

These are called, *Acts* 20. 28. אֲפִסְקוּפָא in the Syrian, that is, *Episcopi*. by *S. Iohn*, *Revel.* 1. 20. the *Angells of the Churches*.

[These were set over others, both to *rule* and *teach*.] 1. *Tim.* 5. 17. 1. *Pet.* 5. 2.

Upon these was transferred the chiefe part of the *Apostolick* function:

The *Overfight* of the Church.
Power of

Commanding,
Correcting,
Ordaining.

The occasion which caused the *Apostles* to appoint *Bishops*, [besides the patterne in the time of the Law,] seemeth to have been *schismes*. Such as were in the Churches of

Rome. *Rom.* 16. 17.

Corinth. 1. *Cor.* 1. 11. [and 3. 3, 4.]
Galatia,

Galatia. Gal. 5. 12.

Ephesus. Ephes. 4. 2, 3.

Philippi. Phil. 4. 2.

Colossi. Coloss. 3. 13.

Thessalonica. 2. Theff. 3. 11.

The Hebrews. Hebr. 13. 9. Iam. 3. 1.

For which S. Cyprian, S. Hierome and all the *Fathers*, take the respect to one Governour to be an especiall remedy. [for which also see] Calvin. *Instit.* lib. 4. cap. 4. 8. 2.

This power even in the *Apostles* time was necessary. For God chargeth not his Church with superfluous burdens. Yet had they such *graces* (as power of *healing*, doing *signes*, sundry *languages*, &c.) that they of all other might seem best able to want it. For by these *graces* they purchased both *admiration* and *terror* sufficient for crediting their bare word in the whole Church.

A. 5. 5. 13.
13. 11.
2. 11.
10. 46.
14. 11.
8. 13.
5. 11, 13.

If necessary then in their times, that were so furnished: much more in the ages ensuing, when all those *graces* ceased, and no means but it to keep things in order. So that, were it not apparant to have been in the *Apostles*: yet the necessity of the times following, destitute of these helps, might enforce it.

Seeing then God hath no lesse care for the *propagation* and *continuance* of his Church, then for the first *settling* or *planting* of it: (*Eph.* 4. 13.) it must needs follow, that this power was not *personall* in the *Apostles*, as tyed to them only, but a power given to the *Church*, and in them for their times resident (but not

ending with them, as *temporary*) but common to the ages after and continuing (to whom it was more needfull then to them) to repress *schisme* and to remedy other abuses.

So that the very same power at this day remaineth in the *Church*, and shall to the Worlds end.

Of the PERSONS, [*that executed these Offices.*]

I. **A**lbeit the *Commission* were generall over all *Nations*, which was given to the XII. yet was that generality only by *permission*, not expresse *mandatory*. Else should they have sinned that went not through all *Nations*.

Therefore howsoever the *Commission* was to all *Nations*: yet was it left to their *discretion*, how and in what sort they would dispose themselves, as the Holy Ghost should direct them.

So that the *partition*, Gal. 2. 9. betwixt S. *Peter* and S. *Paul*, was lawfull and good, and no wayes derogatory to *Ite, predicate*. [*Goe, teach all nations.*]

Further, the *Ecclesiasticall History* doth testify, that they parted the Coasts and Countries of the world among them by common advise: and so severed themselves;

Peter, to *Pontus, Galatia, Cappadocia.*

John, to *Asia, Parthia.*

Andrew, to *Scythia*, [*Pontus*] *Euxinus* and *Byzantium.*

Philip,

Philip, to upper *Asia*, and to *Hierapolis*.

Thomas, to *India*, *Persia* and the *Magi*.

Bartholmew, to *Armenia*, *Lycania*, *India* interior.

Matthew, to *Ethiopia*.

Simeon, to *Mesopotamia*, *Persia*, *Aegypt*, *Africa*, *Britany*.

Thaddeus, to *Arabia*, *Idumæa*, *Mesopotamia*.

Matthias, to *Ethiopia*.

II. Againe, albeit their preaching was for the most *ambulatory*: yet doe the same *Histories* witnesse, that having settled Religion, and brought the Church to some stay; toward their end they betook themselves to residence in some one place, diverse of them. as,

S. James at *Ierusalem*. (Euseb. lib. 2. cap. 1. Epiph. hæ. 66. Hierome.)

S. John at *Ephesus*. (Euseb. lib. 3. cap. 26. Tertul. lib. 4. contra Marcion. Hierome.)

S. Peter, first at *Antioch*; and after at *Rome*.

Which places were more especially accompted their *Sees*: and the *Churches* themselves, after a more especiall manner, were called *Apostolick*.

Sedes Apostolorum. Augustin. epist. 42.

Ecclesia Apostolica. Tertullian.

III. Thirdly, it is also plaine, that the *Apostles* chose unto them as *Helpers* (*συνεργος*) divers, who were companions with them in their journies, ministred unto them, & supplied their absence in diverse Churches, when they themselves were occasioned to depart.

Such were:

<i>Apollos.</i> (Act. 19. 1. 1. Cor. 3. 6.)	<i>Lucas.</i> (Philem. 24. Col. 4. 14.)
<i>Aquila.</i> (Rom. 16. 3.)	<i>Secundus.</i> (Act. 20. 4.)
<i>Archippus.</i> (Philem. 2. Colol. 4. 17.)	<i>Silvanus.</i> (1. Pet. 5. 12. 1. Theff. 1. 1. 2. Theff. 1. 1.)
<i>Aristarchus.</i> (Act. 20. 4.)	<i>Sopater.</i> (Act. 20. 4.)
<i>Clemens.</i> (Phil. 4. 3.)	<i>Softhenes.</i> (1. Cor. 1. 1.)
<i>Crescens.</i> (2. Tim. 4. 10.)	<i>Stephanas.</i> (1. Cor. 16. 15.)
<i>Demetrius.</i> (3. Iohn. 12.)	<i>Timotheus.</i> (Act. 19. 22. & 20. 4.)
<i>Epaphras.</i> (Colof. 4. 12. & 1. 7. & Philem. 24.)	<i>Titus.</i> (2. Cor. 8. 23.)
<i>Epaphroditus.</i> (Ph. 2. 23.)	<i>Trophimus.</i> (Act. 20. 4.)
<i>Epanetus.</i> (Rom. 16. 5.)	<i>Tychicus.</i> (Act. 20. 4.)
<i>Erastus.</i> (Act. 19. 22.)	<i>Urbanus.</i> (Rom. 16. 9.)
<i>Gaius.</i> (Act. 20. 4.)	
<i>Iesus iustus.</i> (Col. 4. 11.)	
<i>Iohn Mark.</i> (Act. 13. 5. & 15. 37. & Philem. 24.)	

Of whom, *Eusebius*, lib. 3. Hist. cap. 4. *Euthymius*, in tertium Iohannis; *Isidorus*, de Patrib. and *Dorothei* Synopsis.

To two of these, *Timothy* and *Titus*, the one at *Ephesus* the other at *Crete*, (*Euseb.* lib. 3. cap. 4.) the *Apostles* imparted their owne Commission, while they yet lived, even the chiefe authority they had.

To appoint *Priests*, (Tit. 1. 5. & Hieron. in eum locū. To ordaine them by imposition of hands. (1. Tim. 5. 22. 2. Tim. 2. 2.)

To keepe safe and preserve the *Depositum*, (1. Tim. 6. 14,

6.14, 20. 2. Tim. 1.14.)

To command not to teach other things. (1. Tim. 1.3.

Tit. 3.9. 2. Tim. 2.16.)

To receive *Accusations*. (1. Tim. 5.19, 21.)

To redreſſe or correct things amiſſe. (Tit. 1.5.)

To reject young *Widowes*. (1. Tim. 5.11.)

[To censure *Hereticks* and *diſordered* perſons,

Tit. 1.11. and] 3.10. 1. Tim. 6.5. 2. Tim. 3.5.

And theſe, after the *Apoſtles* decaſed, ſucceeded them in their charge of Government, which was ordinary, ſucceſſive and perpetuall: their extraordinary gifts of *miracles* and *tongues* ceaſing with them.

[So] *Irenæus*, lib. 3. cap. 3. *Quos & ſucceſſores reli-
quebant; ſuum ipſorum locum Magiſterii tradentes.*

[Of the promiſcuous uſe of their
NAMES.]

Theſe were they whom poſterity called *Biſhops*. But in the beginning, regard was not had to diſtinction of *Names*. The *authority* and *power* waſe ver diſtinct: the *name* not reſtrained, either in *This*, or *O-
ther*.

The *Apoſtles* were called

Prieſts or *Seniors*. (1. Pet. 5.1.)

Deacons or *Miniſters*. (1. Cor. 3.5.)

Teachers or *Doctōrs*. (1. Tim. 2.7.)

Biſhops or *Overſeers*. (Acts 1.20.)

Prophets. (Acts 13.1. Revel. 22.9.)

Evangelists. (1. Cor. 9.16.)

The

The forme of Government

The name of *Apostle* was enlarged, and made common to more then the XII.

To Barnabas. (A^ct. 14. 4, 14.)

Andronicus. (Rom. 16. 7.)

Epaphroditus. (Phil. 2. 25.)

Titus and others. (2. Cor. 8. 23.)

Timothy. (Hieron. in Cant. Chr. Euseb.)

The *Priests* were called

Prophets. (1. Cor. 14. 32.)

Bishops. (Philip. 1. 1. Tit. 1. 7.)

So Chrysostom, in Philip. 1. [*Quid hoc? an unius civitatis multi erant episcopi? Nequaquam: sed Presbyteros isto nomine appellavit. Tunc enim nomina adhuc erant communia.*]

Hierome: *Hic episcopus Presbyteros intelligimus; non enim in una urbe plures Episcopi esse potuissent.*

Theodore: *Non fieri quidem poterat, ut multi Episcopi essent unius civitatis pastores; quo fit, ut essent soli Presbyteri, quos vocavit Episcopos.*

& in 1. Tim. 3. *Eosdem olim vocabant Episcopos & Presbyteros: eos autem qui nunc vocantur Episcopi, nominabant Apostolos.*

Oecumenius: *Non quod in una civitate multi essent Episcopi, &c.*

For in the *Apostles* absence in Churches new planted, the oversight was in them; till the *Apostles* ordained and sent them a *Bishop*, either by reason of some schisme or for other causes.

The *Bishops* (as the Ecclesiasticall History recounteth

(with them) were called

Apostles. (Philip. 2. 25.)

Evangelists. (2. Tim. 4. 5.)

Diaconi. (1. Tim. 4. 6.)

Priests. (1. Tim. 5. 17.)

[For it is plaine by the epistle of *Irenaeus* to *Victor*, in] *Eusebius*, lib. 5. cap. 26. that they at the beginning were called *Priests*, that in very truth and propriety of speech were *Bishops*. And by *Theodoret* [in 1. Tim. 3.] that they which were *Bishops*, were at the first called *Apostles*.

The name *ἐπίσκοπος*, saith *Suidas*, was given [by the *Athenians* to them which were sent to oversee the Cities that were under their jurisdiction. οἱ παρ' Ἀθηναίων εἰς τὰς ἐπισκοπὰς πέμψουσιν ὅπως ἴδωσι τὰ παρ' ἐξέτοις πεμπομένοις ἐπίσκοπος ἢ οὐλακας ἐκλῶντο. *Suid.* in 'Επίσκοπος.]

The name *Episcopus* was given among the *Romans* to him, *qui praeerat pauperibus & ventalibus ad victum quotidianum.* ff. de munerib. & honorib.

Cicero, ad *Atticum* lib. 7. epist. 10. *Vult me Pompeius esse, quem tota hac Campania & maritima ora habeat Episcopum.*

The name in Hebrew פקידן *Gen.* 41. 34. seemeth to have relation to the second use. for they were such as had charge of the graine laying up, and selling under *Ioseph*.

[The necessary use of the BISHOPS
office, and the charge committed
to him.]

The party, who in the New Testament is called *Episcopus*, is in the Old called פקיד (Plal. 109. 8. with A&. 1. 20.)

In a house or familie, it is first affirmed of *Ioseph*, Gen. 39. 4. who had the oversight and government of the rest of the servants.

In a house there may be many servants, which have places of charge: but there is one that hath the charge of all; that is, *Oeconomus*, the *Steward*.

So doe the *Apostles* terme themselves. (1. Cor. 4. 1.)
and their office. (1. Cor. 9. 17.)

and their luccessours the *Bishops*. (Tit. 1. 7.)

Vid. Hilar. in Matth. 24. 45.

In a flock, the *Pastour*. (Ioh. 21. 15. A&. 20. 28. Mat. 25. 32. 1. Pet. 5. 2. Ephes. 4. 11.)

In a Camp, the *Captaine*. (Matth. 2. 6. Hebr. 13. 7, 17, 24.)

In a ship, the *Governour*: (1. Cor. 12. 28.) under whom others. (A&. 13. 5.)

In the *Common-wealth*, they be such as are set over *Officers*, to hasten them forward, and see they doe their duties. as in 2. Chron. 34. 12. and 31. 13. Nehem. 11. 22. and 12. 42.

So that, what a *Steward* is in a house,
a *Pastour* in a flock,

Vid. Hiero.
nym. epis. 2. 4.
ad Rusticum
(cap. 6.) et
epis. 89. ad
Eugrium.

a Captaine in a Camp,
a Master in a ship,
a Surveieur in an office:

That is a Bishop in the Ministerie.

Upon him lieth, [to take care of the Churches under him.] 2. Cor. 11. 28. Philip. 2. 20. 1. Pet. 5. 2. Concil. Antiochen. can. 9. [and for that end to visit them.] Act. 9. 32. and 15. 36. [and to be ob-
servant]

Of that which is { Well and orderly; [to confirme it.]
 { Act. 15. 41. Revel. 3. 2.
 { Otherwise; [to redresse it.] Tit. 1. 5.

To him was committed;

I. Authority of ordeyning: (Tit. 1. 5.) and so of begetting Fathers. (Epiph. haeres. 75.) See Ambrose, Theodoret and Occumenius, in 1. Timoth. 3. Damasus, epist. 3. Hierome, epist. 85. ad Evagr. Leo, epist. 88. Concil. Ancyran. can. 12. al. 13.

For though S. Paul should mention a Companie with him at the ordeyning of Timothie: (1. Tim. 4. 14.) yet it followeth not, but that he onely was the Ordeyner. No more, then that Christ is the onely Iudge: although the XII. shall sit with him on Thrones. (Luc. 22. 30.)

II. Authority of enjoyning or forbidding. (1. Tim. 1. 3. Ignat. ad Magnesian. Cyprian. epist. 39.)

III. Authority of holding Courts, and receiving accusations. (1. Tim. 5. 19. 1. Cor. 5. 12. Revel. 2. 2. Augustin. de opere monachor. cap. 29.)

IV. Authority of correcting. (1. Tim. 1. 3. Tit.

1.5. Hieron. contra Lucifer. cap. 4. & epist. 53. ad Riparium. Cyprian. ep. 38. ad Rogatianum.)

V. Authority of appointing *Fashs*. (Tertullian aduers. Psychicos.)

FINIS.



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